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Christian Education

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IT is part of the duty of each generation to watch over and control the development of youth, to guide and direct the latent powers of those, now so feeble and inexperienced, but who, a few years hence, will inherit our strength and our possessions. The conduct of this great change by which youth passes into manhood, and by which they should pass into good and useful men, fulfilling their part here nobly and preparing for a still greater life, is what we call education. The elders of each generation find their greatest and hardest task in this field.

Whether our children grow as they ought to grow, whether the change from infancy to age in them is not merely a change but a progress is dependent on what we do to help and guide them. The youth of our nation are being hurried on by the tide of the years and are being changed into men and women, but what sort of men and women they shall be changed to rests on the conscience and faithfulness of us into whose hands God has placed the temporal and eternal destiny of the young. Education, then, is always and

necessarily a passion. Its meanings and its methods still battle and perplex each succeeding age. The honest efforts and experiences of the past have not, however, gone for nothing.

The Catholic Church, at least, has come to see that the educational process must be in basis a combination of authority and liberty, of discipline and control. In passing the hazardous interval between youth and maturity, two terrible powers of evil beset each one's path—ignorance and sin. If education is to have its perfect work, both ignorance and sin must be encountered, both must be defeated. The Catholic Church maintains that education fulfils only half its office, it works with a maimed and distorted idea, unless it deals with character as well as intellect. It must do both. Education must enlighten the mind as well as direct and fortify the will.

Education, then, in the Catholic sense of the word, must deal with the whole man. Education, we hold, is true and noble in proportion as it is made a ministry of right and a discipline of duty. Education is worthy of the name only when it sets before itself as its purpose not merely to sharpen wits or to impart knowledge or to cultivate faculties, but as it insures, as far as possible, that men shall recognize their God, that they shall know their ultimate end and the means of attaining it.

BASIC PRINCIPLES

This Catholic ideal in education is the natural and necessary application of certain basic Christian principles. These principles are three: first, that Almighty God, our Father, endowed each and every human being with a spiritual and immortal soul; second, that God so loved the world that He sent His own Eternal Son—Jesus Christ—to be the supreme Lawgiver, Saviour, Model and Judge of all mankind, and that

this is the Eternal life to know the one true God, and Jesus Christ, whom He has sent; and third, that Christ established a Church to continue His mission on earth, and that adherence to the teachings of Christ and the Church is prerequisite to eternal happiness.

These basic Christian principles are the source and foundation of individual and social morality. It is as necessary, we maintain, to have daily instruction in the knowledge and practice of religion as it is necessary to be daily instructed in the knowledge and practice of reading, writing and arithmetic. No man, a Christian must hold, can be said to have attained true success in life unless that success be both for time and eternity. "What doth it profit a man to gain the whole world, and suffer the loss of his own soul."

HIGHEST RELATIONSHIPS

The basic idea at the foundation of our school system is precisely the relationship of the child to God. Educational advantages mean very little to a Catholic unless by them God is better known and served. We believe that man's holiest and highest relationships are those established with God. The grand powers of human nature can never be exhausted by all our efforts to acquire health and power. Man has a heart too large and affections too deep to be satisfied by any created power. Man comes from God. His true life, his real peace is in the knowledge and love of his Maker. The great St. Augustine has expressed for all time this natural yearning of the creature for the Creator. "Thou hast made us," he says. "Thou hast made us for Thyself, O God, and we can never rest until we rest in Thee."

The most marvelous achievement of human hands, a railroad system that spans a continent, the ocean ship that carries in its bosom a city's population is not to be compared with the humblest Christian

school. For these great achievements tell us of man's wealth, man's genius, man's earthly power, but a Christian school teaches us man's dignity, man's destiny, man's sonship with God.

EDUCATIONAL OBJECTIVE

To educate a child of today in ignorance of the religious spirit that created the mold in which western civilization for two thousand years was cast, to prepare a system of education wanting in religion, that spirit which unifies and makes intelligible the activities of the ages, destroys all true educational purposes. For what is our educational objective? Is it not to form a well-rounded moral and intellectual being, to develop a soul neither centered in this age, nor alienated entirely from the past?

The facts of history can have no meaning for a child unless woven together by a principle which unites and explains them. The laws of science form an arbitrary code without the knowledge of an omnipotent Lawgiver. Language itself is cabined, cribbed and confined without the idea of God and religion upon which to expend its range and compass. Religion in education, and that alone, gives to human knowledge the unity and harmony that every truly educational process should possess.

The Christian teacher, then, is imbued with the idea that the child possesses the rights of citizenship both in this world and in the world to come. The Christian teacher is convinced that the supernatural forces latent in every soul, under proper training, can perfect human nature and elevate it. In the Christian ideal of education, training is not primarily information or even the mere development of natural powers, it is all these things and something greater still, namely, the adequate preparation of a child for life here and hereafter.

ENNOBLING YOUTH

Emphasize the present life and prescind from the future life, and the soul of a child will come—still-born—from the schools. Pervade education with the spirit of religion, and you will create in youth the heart and the will to employ the natural talents in an ennobling way. Not to the mind alone nor to the heart alone do Catholic teachers direct their efforts, lest they develop an intellectual giant with the morals of a thug, or a moral hero with the mental grasp of a child. But body, mind and soul—God-centered—is the high ideal and purpose of the Christian school.

The Catholic school then is committed to a belief in the supremacy of ideals, not to mere facts alone, not to masses of information about the birds in the air and the fishes down under the sea, but to ideas by which a human life can be directed to noble ends. In giving our children the idea of their nature and destiny—in teaching them definite truths about their Creator and Redeemer, the Parochial school is furnishing them with the working principles of an exalted human life.

The true end of education, says the great Saint Bernard, is not curiosity, it is not vanity, it is not profit, but it is that we may build up others, and that is—charity. It is that we may be builded up ourselves in the knowledge and love of God, and that is wisdom. Solid learning, reverent patriotism, true religion, express all that a school can teach. Just these three. And the greatest of these is religion.

CATHOLIC SCHOOL NEEDED

The Catholic school system is the necessary outgrowth of such sincere and vital principles of faith. It is a Catholic principle that a church without a school may increase in numbers, but it does not really

grow. Real growth is from within, from a deep-seated principle of life. "It is the spirit that quickeneth." The Catholic looks to the school to create and promote the spiritual outlook on life. Then knowledge and faith go hand in hand.

NO AID FROM OTHERS

Surely the struggles of the last eight years have tried men's souls. At every crisis during that period, government, when every other agency failed, provided the means to carry on. Help was granted to every institution but one—the Church. Banks and railroads and secular institutions reached out again and again for the helping hand of government and were not denied. The Church of God and all its institutions must save itself. Its fate was not the business of officialdom.

The complement of the Christian school is our teaching Sisterhoods. It is a plain duty of justice to pay publicly a tribute of profound admiration to our Catholic Sisters. Their high character, spiritual influence and technical training have evoked the widest commendation. Without them the transmission of Christian faith and knowledge through the schools and the agencies of charity would become an insoluble problem.

SISTERS ARE INSPIRATION

But the Sisters themselves, even apart from their work in the schools, the orphanages, the hospitals, and among the despised and rejected of men, are a moving example of the grand heights to which human nature, spiritually, can ascend.

Abnegation of self and devotion to others is the mark and sign of their order. Their dress and habit of life are a standing proclamation of the supreme importance of eternal life and all that bears upon it.

If they did nothing else, as they go their modest way through the busy streets of our cities, yet they still would advertise the claims of religion and the interests of the soul.

The faith of men is often a poor and sickly thing, but men lift their hats in reverence to the strong and firm faith of a nun, who can see sermons in stones and books in the running brooks, and not only good, but God, in everything.

My Catholic brethren, and you, especially, the parents of our children, if I have spoken to any purpose, surely your Christian duty to your children is plain before you. God in His infinite wisdom has entrusted an immortal soul to you. You are in truth a co-worker with God—a co-laborer with Christ. You are the instrument of God for the doing of a divine work. I plead with you to fulfil your grand office of parent by providing an education in religion for your child.

CATECHETICAL INSTRUCTION

The ideal instruments for fulfilling this office is the parochial school. Valid reasons, however, are often present that make this solution impossible. For Catholic children in the public schools a special program for religious instruction has been arranged. Make it a duty in conscience to see to it personally that your child, whether in elementary or high school attends classes in religion. The American child has a right, both to know and to believe. As a parent, Catholic and American, give your child a fair and decent start in life. I urge all parents to make the religious training of their children their most important duty during the coming year.

Ethical Standards in High School Instruction

EDMUND A. WALSH, S.J.

An address before the National Education Association, Department of Secondary Education, June 27, 1938, at the Museum of Natural History in New York City.

YOU may cull the most exquisite flowers of esthetiicism through devotion to the Fine Arts and thus stimulate the emotions of your students; you may garnish and adorn his intellect lavishly with the accumulated knowledge of the ages, but if an enlightened and dominant will reigns not in his soul, it will be an empty palace with a vacant throne. The more than six million criminal fingerprints on file in the Federal Bureau of Investigation at Washington, the standing army of 400,000 habitual offenders who make their living through crime, our increasing prison population that is bursting the very walls of our penitentiaries, and the appalling implications of that *fifteen billion dollar* annual crime bill in these United States furnish cumulative if melancholy proof of the futility of social control divorced from moral and ethical standards.

But how shall this patent defect in public education be remedied? Can a satisfactory ethical curriculum be introduced into high schools and colleges supported by public taxes? Frankly I believe it a practical impossibility because of the traditional attitude of reserve always exercised in public institutions with respect to basic moral issues. I have already maintained that ethics, morality and pedagogy ultimately rest on premises connected inseparably with religious belief—or on rigid exclusion of religious belief which is, in substance, a form of natural religion, with dogmas of its own usually determined by each individual. Every pedagogue worships some form of deity—God, or humanity in the abstract, or class

consciousness or a racial hypothesis, or pure science, or measurable progress in a material sense, or cold rationality, or pragmatic utilitarianism, or Hegelianism, or Evolution—or himself. An ethical standard implies obligation deriving from conscience and a specific mandate for external conduct. How would a satisfactory and acceptable curriculum be drafted in view of the probable divergency of ideals and standards of conduct among the drafters themselves? Or one acceptable to parents in a country of 130,000,000 inhabitants where one-half of the population is not affiliated with any church nor adherent of any fixed religious belief, and where the balance of church members would probably be unable to accept the compromise required to avoid offending those who are not even Theists? It is only in a totalitarian state or in a homogeneous population or in a professedly Christian or Jewish or Pagan civilization that an ethical code can be integrated with public instruction. For ethics properly defined should control a man's private conduct as well as his public relations.

If by Ethics you mean ethical culture, then public education may do some service by precept and exemplification of natural virtues—temperance, justice, fortitude, prudence, honesty, friendliness, generosity, loyalty, the social amenities and the like. Such instruction may improve manners but cannot bind the conscience with the moral obligation which religion alone commands. The social "ought" is based on expediency, which may change from circumstance to circumstance and may even be rejected entirely should self interest or group welfare intervene with a counter-expediency. The legal "ought" is based on positive statues, violation of which brings punishment from the State. The ethical "ought" is based on another law, ultimately divine, the interpretation of and observance of which require a religious sanc-

tion and a religious authority. Remove religion, and morality will expire though manners and customs may survive, at least for a time. That is the plain record of history.

In pursuance of these convictions and persuaded that man should be educated totally, not partially, schools and colleges under church direction logically but at great expense have supplied what they deem important omissions in the education offered by State schools. Speaking only of the group with which I am most familiar, the Catholic Church has expended $1,000,000,000 in physical equipment of its primary and secondary schools in the United States and must raise an additional $300,000,000 each year for maintenance and operation. It costs $45,000,000 in the State of New York alone. These figures do not include the substantial sums, probably an additional $30,000,000, expended annually for colleges and universities. This crushing burden on American Catholics who simultaneously discharge their civic duty by payment of the general tax for public education as well, is evidence of the importance they attach to ethical standards in secondary instruction. The day has happily passed for misinterpretation of their insistence on the spiritual nature of man and on the necessity of his education to the full stature of a rational human being. Not hostility to the public schools—for these are free schools, too, open to the poorest of the poor—but a sense of inescapable duty to conscience is the controlling motive. It is their belief that thereby they contribute not only a well-rounded education to their students but fulfil a civic obligation that may in a not distant future prove to be a bulwark of stabiliity in defense of those civil and religious liberties which have been so cruelly oppressed elsewhere and which one day may make their last stand in America.

The Concept of Heresy

REV. W. J. BRONNER, D.D.

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HERESY is usually defined as a "free and stubborn *(pertinax)* error against faith in someone who had accepted faith." From this definition it is at once apparent that heresy is a defection from faith. The heretic refuses to give a consent which formerly he gave at least implicitly. This is the heresy we usually mean when we speak of it in history. Heresy being an error against faith it is furthermore apparent that a discussion of heresy presupposes a clear understanding of the nature of an act of faith.

Since the purpose of this discussion, however, is rather to see in how far heresy is present among non-Catholics, we shall approach the subject from the other side, *i. e.*, from incipient faith. Rather than consider heresy as a giving up of faith, we shall consider it as a culpable refusal to embrace it.

To avoid the use of much technical terminology and make it easier to follow the genesis of an act of faith, let us imagine a concrete example.

Titius was born into a family that was altogether colorless as far as religious convictions are concerned. Not only did his parents not profess any religion, but they also showed no preference for the different religious views other people held. Titius was told that religion is something of the nature of a luxury, something you must never talk about, lest you offend people. Being a good child, he naturally accepted these instructions of his parents as the proper rule of conduct. Even in school the vague way in which re-

ligion was mentioned, if at all, convinced him that it is good form not to take religion seriously.

Now Titius was sent to college. He notices that in various branches of his studies, whether you like it or not, religion inevitably makes its appearance. He notices from teacher and author that although there are various ways of estimating religion, you cannot rule it out of court. Philosophy teaches him that there must be a personal God. He understands that chance alone explains nothing, but that laws must have a law-giver. He now knows that it is an historical fact that Christ was born. He must admit that the Bible certainly is the most authentic book in the world. He sees that if historical certainty means anything you cannot argue away the historical proofs of Christ's divinity and His teaching. He sees that Christ founded a Church. The miraculously quick diffusion of the Gospel, the perseverance of the Church in spite of the severest persecutions, the steadfast virtues of the martyrs and confessors, the ennobling idealism of Christian teaching wherever it made its appearance, all this convinces him that there is something about the Church that is not human. No human institution of history can compare with Her. When he learns that there are various churches laying claim to having been founded by Christ, Titius is honest enough to admit that when two contradict each other, using the same terms in the same meaning, they may perhaps both be wrong, but they certainly cannot both be right.

His curiosity is aroused. The childish attitude of his boyhood toward religion is gone. He knows better now. He sees now that religion is as vital an issue as life itself. He must learn to know the truth about this matter. Thus he continues his search for the truth. Without haste he carefully examines the credentials of all who claim to be the mouthpiece of

Christ. The more he examines, the more claimants are eliminated. At last there is none left but the Catholic Church. He has come to the point where he feels certain that he has well covered the ground and that no amount of further search could induce him to alter his decision. He must admit that the doubt which remains no longer deserves to be taken seriously.

When Titius has reached this point he has reached a climax. There is an issue before him with reference to which he must commit himself. He cannot remain indifferent forever. Before very long he will be either a professed Catholic or at least in substance a heretic.

An act of faith is an act of the intellect, but not of the intellect alone. That is the peculiarity of theological faith. As good is the object of the will, so truth is the object of the intellect. Whenever the intellect sees the truth it naturally embraces it. There is no deliberation because the intellect is born to do this. Before the intellect, however, is inclined to embrace a truth, this truth must become evident to it. This evidence may be intrinsic or extrinsic. It is intrinsic if it is concerned about the very thing itself, so that if a certain enunciation is made about the existence of the thing, the intellect forthwith perceives whether the subject and predicate belong together or not. If you know what the word "horse" means and you know what the word "animal" means, the intellect will forthwith pass judgment and say a horse *is* an animal. The copula *is* is like a balance which establishes an equation between horse and animal. The truth is evident, *i. e., e-videt,* it looks out, as it were, or, it shines forth.

Again, as soon as you know what a "part" means and you know what a "whole" means, the intellect will at once pronounce that the whole is greater than a

part thereof. There is no deliberation necessary nor possible. The intellect could not act otherwise, because truth is the natural object of the intellect.

If a truth presents itself to the intellect by external evidence, the intellect does not see the truth in itself. The intellect accepts the truth because of the testimony of the witness. In human faith it is sometimes possible for the intellect to pass judgment on the truth asserted by a witness. A judge in a human court, for instance, upon hearing an otherwise unreliable and deceiving defendant make accusations against himself, could come to the conclusion that in this instance the defendant is telling the truth. There even is such a thing as scientific faith. Thus, although astronomers knew of the existence of the planet Pluto long ago, the planet was not actually discovered until 1930. Scientists believed that there existed such a planet, because that was the logical conclusion of scientifically established premises.

In divine faith, however, the human intellect must accept the truth solely because God said so. The only reason why the intellect embraces the truth is the veracity and authority of God who revealed the truth. It cannot see the truth in itself because "faith is the substance of things to be hoped for, the evidence of things that appear not." By nature the intellect shrinks from making such an act of faith. It does not come natural, but runs counter to its natural talent. The only way the intellect can embrace such a truth which it does not understand is if it is forced to do so. Of itself the intellect can never reach the heights of an act of faith.

An act of faith is always a free act. It is a free act because the intellect does not see the intrinsic evidence of the truth. To admit that two and two are four is not a free act. To say that an act of faith is a free act is equivalent to saying that the human

will takes part in it. When the intellect reveals to the will the arguments which recommend the truth and shows the will that it would seem reasonable to embrace it on the authority of God, the will compels the intellect to embrace it, giving orders that it must embrace it. An act of faith is an admission of its own insufficiency on the part of the intellect. It is an act of submission, obedience to God. That is why it is an act of religion. That is why it is so pleasing to God. Therein lies its merit, that the will must want to believe. It remains, however, an act from which the intellect naturally shrinks. So much so that the will of itself cannot muster up enough strength to overpower the intellect and force it to act. Before this is possible, God with His grace must illumine the intellect and strengthen the will. Without the help of God's grace faith is impossible.

Heresy is either formal or material. Material heresy is the act of him who holds a tenet of religion at variance with revealed truth, without being aware of it. Heresy is formal if the one who thus holds a false religious tenet does so in defiance of ecclesiastical authority.

There is a difference, of course, between him who ceases to be a good member of the Church by defiantly denying an article of faith and him who defiantly refuses to become a member of the Church by not embracing the faith. There is a difference; yet in essence they both are heretics, because both stubbornly set aside the authority of God as found in the teaching Church. For this reason, too, he who refuses to accept the teaching of the Church in one single article of faith cannot believe the other articles, because by denying one article of faith, he denies God's authority which is the same authority for all of them.

It is an interesting thought to speculate how many

non-Catholics are formal heretics. How many non-Catholics feel in their conscience the dictate that they ought to join the Church?

It would seem that in Europe the percentage must be much higher than with us in America. In Europe where the glorious monuments of the Church, both of artist and of saint, so eloquently give the lie to Her calumniators; where the glories of national history are so intimately bound up with the glories of the Church, it is difficult to see how learned, thinking non-Catholics do remain in good faith.

Our America has a different background. Freedom of conscience is the glorious gift of the fathers of our democracy. The child in school, however, is but too often led to believe that freedom of conscience means something it does not mean at all. There are so many different religious sects, so many conflicting contentions, so many calumnious accusations, so much inherited bigotry, that many good citizens must naturally be bewildered. Religion as a topic of discussion has become a very delicate subject. Few people can discuss it to the edification of others. Literature on religious subjects is voluminous. Who could read it all? The beautiful idea of Liberty and Independence has been corrupted with so many perversions that the idea of a recognized authority and of the obligation to submit to it have greatly suffered thereby.

When a convert is received into the Church he is asked to make a profession of faith together with an abjuration of error. Pastors often notice the surprise which the convert registers when he is asked to renounce errors of which he was never conscious. Still the Church is merely logical in her law demanding such an abjuration. Saint Paul tells the Romans that those who know the visible creation and do not come to the knowledge of God are inexcusable. In line

with this reasoning, though with less cogency perhaps, it follows that those who are witnesses of the Church can recognize Her. That is the presumption in the external forum. "God will have all men to be saved and to come to the knowledge of the truth," and "God does not deny His grace to those who do all that is in their power."

The introductory requisites of faith *(praeambula fidei)* and the arguments or proofs recommending revelation and the Christian religion as believable *(motiva credibilitatis)* are a matter of history, of public record. Their appeal to human reason *(motiva credentitatis)* has been able to satisfy the demands of the greatest minds during all periods of the Christian era. The conviction that there is a God and that the soul is immortal are not difficult for human reason to reach. Neither are these merely speculative truths. Is it possible that without any fault on their part the majority of people never come to think of the very serious practical implications these truths carry with them? Surely by nature these truths call for very serious reflection.

The conclusion at which Titius in our illustration arrived was the result of a long process of argumentation. Not everybody who begins the process also finishes it. Many never get beyond the initial stages. All indications lead one to believe that many of them are sincere and in good faith. Especially among the educated, however, there are many whose sincerity and good faith must be questioned. Surely many non-Catholics must some time in their lives begin to feel the force of the arguments that appealed so strongly to Titius. They, too, must feel that the doubt which remains is one that should no longer interfere with the conduct of a prudent man. Would it not seem that many of them, simply because they dislike to admit the conclusion, begin to attack the prem-

ises against their better knowledge? The humility implied in an act of faith does not come easy to the natural pride of man. The decision rests with the will to believe *(pius affectus credulitatis)*. The fact that human knowledge cannot establish just when the climax in this gradual process of reasoning is reached, does not argue that such a climax does not exist. If and when an individual reaches this point of clarification, he is responsible to God "Who searches the reins and hearts of men."

Religious Schools Help Our Country

DR. EDWARD V. STANFORD

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AN education in non-religious schools at public expense is not an infallible preventive of anti-social tendencies, nor is it a guarantee against the infiltration of ideas, beliefs, and practices subversive to American Democracy, it is the proud boast of the Catholic schools of the land that no atheist, Communist, or subversive agitator is to be found among their teachers, and that no propaganda subversive of our Government, nor anti-social doctrines, are taught in their classrooms. On the contrary, our Catholic schools, because of their definite Christian character, can be shown to be more in accord with the genius of American Democracy than the non-religious school. Is it any wonder, then, that we can turn to the public statements of many of our leading statesmen for confirmation of our belief that religious education as embodied in Catholic

schools is vital for American life and for the very welfare of the nation.

The advantage of Catholic education over tax-supported education is this: In its present circumstances, tax-supported education must act as if it were only the body of man that matters, whereas Catholic education needs to recognize no such limitation. It can deal with man in his true dignity as a creature composed of body and soul, and made to the image and likeness of God. That this is a distinct advantage is widely recognized, for there is far more than knowledge needed to make for good citizenship in this democratic land of ours. . . .

SPEAKS WITH MORE AUTHORITY

If the teacher either in a tax-supported or religious school glows with the fire of patriotism, no doubt he can enkindle young hearts with a like enthusiasm, and can stimulate a will to do and sacrifice for love of country and fellow men. But, somehow or other, it seems to me that the teacher who has consecrated himself to God and made the sacrifice of his own will through religious obedience and a sacrifice of his own inclinations through religious poverty and chastity, has a deeper understanding of sacrifice, and can speak of it with more authority and conviction. And all the while his actions are speaking louder than his words. . . . At any rate, I can see no shred of reason for believing that such a religious teacher or a religious school is not wholly American in the effort to develop young people who will be good citizens of this world because they aim to be good citizens in the world beyond. It is the natural flowering of a religious education to link together love of God and love of one's country; and who shall say these two loves shall not blend.

Today the cost of crime is figured in dollars and

cents, and we are told that crime costs us yearly, in the United States, $15,000,000,000. . . . It seems to me, however, that education alone will not save the day. . . . Hence, it strikes me that the Catholic school by the very fact that Christ is permitted to shine through its curriculum and to inform both the lives of the teachers and those taught, can erect a more effective barrier against crime and can, if you will, effect more savings in dollars and cents in our crime bill than the school which is forced by circumstances to put silent emphasis on the unimportance of God and His Commandments.

I am convinced that Catholic Education would be far more effective if all education were religious education, that American Life would be far more fruitful and happy than it is today if religion in education were the rule rather than the exception.